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THE  
**Last Legacy**

OF

Mr. *Joseph Davis* Sen<sup>r</sup>.

B E I N G

A Brief Account of the most material Circumstances of his Life and Profession.

Presented

To his Dear Friends and Acquaintance, to be read and perused for their Encouragement in Duty, and Imitation of Piety, in order to the Enjoyment of a Heavenly Life Eternally.

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*Tho he be dead, yet speaketh, Heb. 11. 4.*

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*You have Moses and the Prophets, if they hear not them, neither will they be perswaded tho' one rose from the dead, Luke 16. 31.*

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**Last Legacy**

OF

*Mr. Joseph Davis Sen.*

DECEASED.

**J**OSEPH DAVIS Senior, was  
born at Chipping-Norton, a  
Corporation in the County  
of Oxford, the latter end of Au-  
gust, 1627.

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Hi

My Father Mr. *John Davis*, who had been for a long time a Burgess and Chief Magistrate of the aforesaid Corporation, and was in those Days Nicknamed a *Puritan*, brought up his Children (considering the Darkness of those times) Religiously, which by the effectual Working of the Spirit of God, wrought his Fear in me in my Childhood, so as to shun and hate bad Company of my Rank, and also (as well as I could in that Estate of Childhood) to seek to my Creator in Prayer privately.

In Bishop *Land's* time, many of the best Preachers being silenc'd, I was drawn forth to thirst after their Ministry, and upon the First Day in the Afternoon (called

(called Sunday) I used frequently, with others, to go to hear those that were accounted the best and most profitable Preachers, who at the beginning of the Civil War were nicknamed *Brownists*, and afterwards *Roundheads*.

My Father, inclining to take the Parliament's side, after *Edgehill* Fight, and that King *Charles* the First came to the City of *Oxford*, and made it his Garrison, was forced to leave his Shop and House for fear of Imprisonment.

My Mother lying at that time in a languishing Condition, the King's Soldiers came in the middle of the Night, and broke open our Shop, and took away all our most valuable Goods ; and I praying them to be merciful, they put

a Pistol to my Breast, threatening to shoot me.

Some time after a Man and Woman came with a pretended Commission from *Oxford*, to carry all away, but the God of Justice stirred up the People to do Justice upon them, and prevented them from committing that Barbarity at that time; but a little after they came with a Troop of Robbers, and took away all; so that Father, Sons, and Daughter, were forced to fly to *Warwick*, the next Garrison, and there live upon the spend.

Some time after Mr. *Francis Coolling*, a Mercer at *Coventry*, seeing me, took a liking to me, to whom I was put Apprentice, and served Nine Years: when I had  
served



served about Four Years, he set me to keep a Shop for him at *Hales Owin* in *Worcester-shire*.

At which Place God wrought so effectually upon my Soul, that the Love of God and Christ caused me to thirst after Heavenly and Divine Enjoyments, and the Country being barren of the true Professors of the Gospel-Religion, I thought the time long till I returned to *Coventry*, where I having received light into the Ordinance of Baptism, was (as a Believing Repenting Disciple) thought worthy to pass under that Glorious (tho by many so much despised) Ordinance.

I was no sooner Baptized (*i. e.* according to the proper Signification of the word Dipped) but I

was despised by all the Family ; and fell under great Trials upon the account of the Unfaithfulness of *H. D.* my Fellow-Servant, and then Head-Apprentice, who used to Purloyn from our Master, which<sup>r</sup> was discover'd by our Mistress's secretly laying Ten Shillings as a Trap in an open Place, upon which he was put into the Constable's Hands, and after his Father had satisfy'd the Bond given for his Truth, he was turned out of Doors, and went to *London*. The Reproach that this raised on the Professors of that Holy Religion he pretended to, and the Occasion of Insulting that it gave to its Adversaries, was very grievous unto me, so that it was ready to break my Heart, and my Trou-

Trouble on that Account was visible in my Countenance. I was also so shaken and weak in my Mind, that I was even ready to fall ; and had not everlasting Arms been underneath to uphold me, and Integrity and Uprightness preserved me, I had fallen.

My Master made use of this my Disorder, to endeavour to try me, and appointed a Presbyterian Minister to come to a Neighbouring Alderman's House, to discourse with me, but *Jehovah* made me to stand. I was also appointed to wait on the said Minister another time, which I did, and sincerely told him, I could not in my Conscience deny and turn from the Truth I owned ; and my God so moderated him, that

that he said he would not perswade me against my Conscience, and so dismissed me.

By the Rich Grace of God I was enabled to bear all the Scorns and Frowns of my Master ; and the Fear of God caused me to be much more Faithful and Diligent in his Business, tho' I having sometimes Leisure time, had usually my Bible by me, and looking into God's Holy Word, one time especially, my Master found me Reading, and thus rebuked me, saying, You study Duncce, but you will proceed a Block-head one of these Days.

Through Rich Grace I was not ashamed of the Gospel of Christ, nor of his poor despised People ; and in order to provoke the Professors



feffors of this present Day to Love and good Works ; bear with me, to acquaint those to whom these may come, with my Practice at that time.

Upon the weekly Day of Publick Worship, which I then owned, I and several others rose early in the Morning, and met together, to pray and confer about the things of God, in order to help each other forward in our Christian Race: This we did till Church-Worship began ; and the same Improvement of our time, we made in the intervals of time, after Dinner, till the beginning of the Afternoon Worship, and at the End of the Afternoon Worship we repeated the same Exercise, and continued it until

til Seven or Eight of the Clock.

Oh! That before I die, I might see and hear the Fruit of such Zeal, Liveliness, and thorow Godliness in Professors. This Word is too much verified; *The full Soul loaths the Hony Comb.* There wants a spiritual Hunger in the Saints, I mean the Primitive Appetite, such as *David* had: *My Soul longeth for God, when shall I appear before him?* Such as I know to have been in those Chosen out of the World, and that closed with Precious Jesus, in that time when the Nation was delivered from much Superstition; at what time the Glory began to depart. But I live in the Faith, and shall die in the Faith, that it shall return, when  
the

the Spirit is poured from on High, the Wilderness become a fruitful Field, and the true Church *Jerusalem*, be the Praise of the whole Earth, an Eternal Excellency, and the Joy of many Generations.

After some time I purposed to alter my Condition, and my Conscience and Judgment, according to God's Holy Word, directing me to a Vertuous Woman, I entered into a Married State with Mrs. *Elizabeth Wright*, Sister to Mr. *Stephen Wright* of *Darventree*, in *Northampton-Shire*, about the Year 1655; by whom I obtained, as the Gift of God, Four Children, which have all been removed from me, by Death, but my Son *Joseph*, whom the Lord hath

hath made a Staff to me, in my Old Age, and who is in the same Christian Communion with me, keeping the Commandments of God, and the Faith of Jesus.

But how may it be set down as Matter of Lamentation, that the Holy Seed do frequently intermingle themselves in Marriage, with the Sons and Daughters of Men, being much degenerated from their Primitive Estate, like the Old World ; *Gen. 6.* that perished with the Wicked, the Flood carrying them all away : So will the Day of the Lord be by Fire that shall burn like an Oven ; *Mal. 4.*

I shall leave this Testimony for my Brethren to consider of, that have, or do Marry strange Wives.  
God's



God's Word forbids such Marriages, as where Persons are Idolaters, and are not in the Pure Worship of God, *Gen. 6. 2, 10. Ezra 3. 11. 2 Cor. 6. 14, 15, 16, 17.* That are Unbelievers, Ungodly, Unrighteous, that do not take Christ's Yoke upon them, but are Sons and Daughters of *Belial*, that will live without Government, and so cannot be said to be in the Lord; *1 Cor. 7. 9.*

Such, in Scripture-Sense, may be called Brothers and Sisters, that are Doers of Christ's Will; *Matt. 12. 50.* And St. Paul saith, *1 Cor. 7. 5.* Have not we (including the rest of the Saints) Power to lead about a Sister, a Wife, &c? They have Liberty no farther.

I had been Married but a few Years, but the Sins and Divisions among the Congregations, and Professing Party, made way for what follow'd; the Correspondence and Confederacy generally of those called Presbyterians, with those that carried on the Interest of King *Charles* the Second, after *Oliver Cromwell's* Death, most of the Vilest and Loose Profane Gentry and Papists associated in many of the Counties of *England*, and made Hostile Preparations, to have violently wrested the Power out of the Army's Hands; but by the Vigilancy of those in Power, their Designs were broken in most Counties.

However, in *Lancashire*, Sir *George Booth*, a Presbyterian in  
Con-

Conjunction with Papists, and other Persons disaffected to the Government, rose in Arms, and became very formidable, which occasioned the March of Lieutenant General *Lambert*, and the Army under him, that way, by whom they were soon Routed and dispersed; and *Booth* himself, effeminately disguised in Woman's Apparel, designed to make the best of his way for *London*; but going to a Barber's to be Shaved, that he might not be suspected to be a Man, he was discovered and apprehended at *Newport-Pannel*, and carried to the *Tower*; which should be a Warning to such for the Future, not to joyn in any such Actions, with such as fear not the Lord.

B

After

After *Lambert* and his Army had gain'd the Victory over the other Party, they made such Proposals to the Parliament, who gave them their Commissions, that so offended them, and created in them so great Jealousies one of another, that King *Charles's* Friends made Advantage of it, Fishing in these troubled Waters. Lieutenant General *Monk* being put into Government, and left by *Oliver* in *Scotland* ( when *Oliver* followed King *Charles* to *Worcester*, and Routed his whole Army ) lay as a Fox in *Scotland*; and by the Help of the Presbyterians, strengthened and so modelled his Army, Cashiering and Imprisoning those honest Officers and Soldiers, that might stand in the way of



of his Designs ; that he took  
 Confidence to march out of *Scot-*  
*land* toward *London*, with lying  
 deceitful Pretences, as if his main  
 Design was to stand by the Par-  
 liament then, in Opposition to the  
 Council of State and Army.  
*Lambert* went down against him,  
 but did not prosper : The Parlia-  
 ment were so against *Lambert*,  
 and the Army, that they would  
 grant no Money ; by a divine Hand  
 they were dispirited, and made  
 insufficient to oppose the Progress  
 of *Monk*. The Tide now running  
 strongly for the Accomplishment  
 of the Almighty's Purposes, for  
 the Punishment of all sorts of  
 Professors, in that God had put  
 a Prize into their Hands, and they  
 wanted a Heart to do and per-  
 form

form these good things for God and the People, to whom they had promised, contenting themselves to live at Ease and Pleasure. The City-Presbyterians were of his Cabinet-Council ; and when the Army removed remote from *London*, and a Lieutenantcy and Justices were put in of his Stamp, then he dissembled his Designs no longer, but sends for King *Charles* the Second. The Presbyterian Preachers Ushering him in as a King in Covenant, without asking Counsel of God, or Exercising their Reason : The sensible Smart of which the Sincere, Zealous, Faithful Saints, both in *Scotland* and here in *England*, have felt both in their Bodies and Minds ; which leads me to the suffering Part I met with  
 About

About the Time he entered London, I was illegally seized by the County-Troops, and carried a Prisoner seven Miles from my Habitation and Calling, to *Burford*, and there detained two Days, being oftentimes tempted to drink the King's Health; but I, out of Conscience, refused so vain an Action, tho' it began to be very much the Custom of the Time.

My second Imprisonment was after *Venner's* unlawful Insurrection; when the Militia of the County, Horse and Foot, were raised for suppressing an Insurrection of less than Forty Men; which when they had, by their unequal Force, overpower'd; and those that were left alive of this small Party, being

in their Custody, a Troop of Horse, and some Companies of Militia, came on the Seventh Day in the Evening to our Town, and Mr. *Hoard*, one of the Captains of the County-Troops, came to my Shop, asking my Name, and demanding Arms, and rudely made me Prisoner for nothing ; put me into the Custody of a Soldier, who presently carried me to the Inn : my House was rifled ; his Soldiers took away my Goods feloniously ; and all Night I was kept there from my Wife and Children, and till Sunday towards Evening ; until the Lord Lieutenant *Faulkland* came, who when he had vented his malicious Words against me, for my discovering of his being formerly in

*Booth's*

*Booth's* Plot, against the then Government ; he tender'd the Oath of Allegiance to me, which I did not refuse; and then demanded the good Behaviour ( which they interpreted going to any seperate Assembly, for the sake of Religious Worship, would be the Breach of ) which Arbitrary Demand, I refused, and was kept all Night, until Munday, when I was sent to *Oxford* Castle, with others of my honest Neighbours, until the Lent-Assizes, when no Matters being alledged against us, we were privately released by the Lord Lieutenant.

In *January*, the Year following, one *Worge*, a Constable, as he said, had verbal Order from the Lord *Faulkland*, to take me up a-

B 4 gain,



gain, and carry me to Oxford, which he did accordingly; and that with such a Guard, as if I had been a Criminal, although without any Warrant of Commitment, and delivered me a Prisoner to the Goaler, where I was detained till the Lent-Assizes, and obtained' to be called.

The Judge would know what I was committed for; and after I had opened the Case to him, he reply'd, *I must not interfere with the Lord Lieutenant's Power*; and so I was remanded back to Prison untill the Summer-Assizes ( in doing which he acted contrary to his Commission and Oath. ) But then the Judge being juster than the other, Released me; my Lord Faulkland, my Adversary, being Sum-

Summoned by Death to the great Tribunal.

The next Spring I was committed to Prison by Sir *Thomas Pennison*, Deputy Lieutenant, upon the same account: Where I remained in Prison about Two Years, and I appearing in Court, where he was present, told him before the Judge of the Sessions, that the English Laws were tender of Mens Liberty, not to keep them always, nor so long in Prison, altho' I had given a legal Occasion for the *Behaviour* to be required; Whereas I had broken no Law, nor was charged with any by my Commitment. He said, that indeed should have been; and they whispering together, maliciously tendred the Oath  
of

of Allegiance. I answered them, I had taken it already : And there being no new Matter against me, they might do it *ad infinitum*, and I could not in Conscience do it. But however in a few Sessions they Præmunir'd me, which in Severity is the Loss of all my Goods and Chattles, and Imprisonment during the King's Pleasure : A frightful Sentence, had not my God restrained the Execution, and fortify'd me by his Grace, with Patience, Courage and Resolution.

The Proud Waves had then gone over my Soul ; for thereby my Dear Wife, who had the Encumbrance of my Shop, and three Children lying upon her hands, now despair'd of my Liberty,

berty, and of her enjoying the  
 Assistance and Comfort of a Hus-  
 band she intirely loved ; and that  
 which hightned my Affliction, she  
 fell into a deep Consumption, of  
 which she languished above two  
 Years: During which time her  
 Affections carry'd her sometimes  
 beyond her Ability, to see me,  
 when she was so weak I was  
 forced to carry her up Stairs in my  
 Arms: But when she was near  
 her End, by the means of his La-  
 dy's Midwife, he ordered me so  
 much Liberty in the Year 1665,  
 that I had the Opportunity to see  
 her last End, and dispose of my  
 House and Shop-Goods, and put  
 my Children out to Nurse: Af-  
 ter which I returned again to Pri-  
 son as ordered. I may say with  
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the Psalmist, *Psal.* 129. 2. *Many a time from my Youth up have they afflicted me, &c.*

But, Reader, behold in this Year 1706, I live, and his Grace has been sufficient for me; by which my Soul has been upheld in Life: It was my Joy that I was accounted worthy to suffer for the Cause of Christ, and by my Constancy many of my Brethren waxed more bold, and the feeble Hands were made strong, as God had promised *Jeremiah* in Prison, *Jer.* 33. 3. So he also fulfilled the same to me, shewing me great and wonderful things out of his Word.

He made known unto me what I knew not, even his holy Sabbath, the only Day he hath commanded



manded for weekly Worship: he fulfill'd his Promise, and wrote his Law in my Heart, *Heb. 8. 10.* as well as in his holy Writ, and through Grace I was not rebellious, or turned away my Ear, but presently purposed to be in the Practice of God's holy Seventh-day Sabbath.

I also acquainted one Mr. *Coleman* with the Light that was given me by the Word and Spirit into my Understanding, and he confessed it was the same with him, and the next Sabbath we kept that sanctified time jointly together: *Gen. 2. 2. Exod. 20. 10.* And I had that Word made good to me, *Isa. 64. 5. He meeteth those that rejoyce and work Righteousness, that remember him in his ways.* O

O how sweet is his Divine Presence ! And how profitable are his Ordinances ! So that Christ's Spouse saith ; *I sat under his Shadow with great Delight, and his Fruit was sweet to my Taste,* 2 Cant. 3.

The holy Scriptures of the Old Testament are exprefs for the Seventh-day-Sabbath ; the Reason's urged by the Lord, *Exod. 20. 10.* his Promises in his holy Prophets to those that purely keep it, *Isa. 56. 2.* the Threatnings against the Breakers thereof, *Jer. 17. 27.* are exprefs ; and the ill Consequences that have attended many of the Preachers of it down, as to their Persons and Frames of Spirit ; And the Absurdities that they have run into, have

have been many and grievous, whereby they have shaken and do endanger the Christian Religion, make a very small Bible, and give Countenance to the Antichristian Enemies to make Alterations in Matters of Worship, when the only Wise God, and the Great High Priest Christ Jesus, and his holy Apostles, who did not shun to declare the whole Counsel of God, never made any.

Reader, if thou art of a different Judgment, search the Scriptures of the New Testament, as these noble Christians did, *Acts* 17. 11. and you will find, *Mat.* the 5<sup>th</sup>, Christ confirming the whole moral Law; until Heaven and Earth pass away, every Jot  
and

and Tittle, and consequently the Seventh-day-Sabbath in the heart of the Ten Commandments, and commanding his Disciples, *Mat.* 24. That after his Death, *i. e.* at the Destruction of *Jerusalem*, they should pray that their Flight might not be in the Winter, nor on the Sabbath-day. The Righteousness of *Zecharias* and *Elizabeth*, *Luke* 1. is declared in walking in all the Commandments and Ordinances of the Lord blameless. The Acts of the Apostles plainly shew their Veneration for the Sabbath, and its Observation, *Acts* 13. 42, 44. *ch.* 15. 21. *ch.* 16. 12. *ch.* 17. 2. And St. Paul in his Epistle to the *Romans*, *ch.* 3. 3. says, *Do we make void the Law through Faith, God forbid; We establish*

*blish the Law.* And in like manner, *James 2. 10. Whosoever shall keep the whole Law, and offend in one Point, is guilty of all:* The Reason follows; He that by his own Voice speaks any of them, speaks every one of the Ten Commandments. You that weekly profane the Sabbath of the Lord, I shall present you with an Instance eminently remarkable touching the Sabbath.

The Information following I received from *John Rutland*, a Christian of good Credit, now living at *Woodbridge in Suffolk*, who saw and spake with the Widow-Woman, in the Subject of the following Relation, and had the Relation from her own Mouth, within this two Years, he having before heard it

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from



from his own Father, and Mr. *John Belcher*.

A certain sincere Christian Woman, a Widow, living at *Burwell* in the County of *Cambridge*, had been many Years afflicted with a Rheume in her Eyes, against which all means she used proved ineffectual; so that at length she became quite blind: She having some Scruple in her Conscience concerning the Seventh-day Sabbath, kept a Day of Fasting and Prayer on that account, and desired of God, that if the Seventh-day were his Sabbath, that he would give her so her Sight, that she might have his Word as a Token of it; and made this Promise or Vow to the Lord, that she would for ever after observe  
and

and keep it; It happen'd that the Night following, as she lay in her Bed, and her Daughter a Girl of about eleven Years old by her, she heard as she thought an articulate Voice, saying three times, Wash your Eyes in nothing but Water; Unto which she answered with an audible Voice, Lord, at thy Command I will wash my Eyes in nothing but Water; her Daughter also hearing that Voice. Whereupon in the Morning she bid her Daughter to bring her some Water, which she did, and washing her Eyes therewith, she went out of her Door, which looked toward *Sopham*, about two Miles off, and said to her Daughter, I see *Sopham's* two Churches, which stand

together ; and could also after see very well to read in a Bible : And being fully convinced of the Truth of the Sabbath, she hath kept it according to the Commandment ever since. Tho 'tis about forty Years since this Miracle was wrought ; yet, as was said before, it is not two Years since Mr. *Rutland* receiv'd the Account from her own Mouth.

I shall also further relate how the *Lord* makes known himself and the Truth of his Holy Sabbath by his Judgments he hath executed upon presumptuous Sabbath-Breakers, that have acted contrary to their *Light* and *Conscience*, wherein Omnipotency hath appeared to withstand them as he did *Balaam*.

A Relation of this I can give of my own Knowledge, and known to many others now living. In the Case of Mrs. *Mary Bailey*, who after the Decease of her Husband, took a Shop in the House of a certain Person, who made less account of Religion than Interest, who very industriously prest her to forego the Observation of the Seventh-day Sabbath, which she had for many Years religiously and knowingly observed: These Solicitations coming at a time of great Affliction, being immediately after the Death of her Husband, and a Remove from a plentiful Provision, to take the Charge of herself and two Children, and no doubt back'd by the Grand Ad-

versary of Mankind, so far prevailed upon her, she being of a melancholy Constitution, as to despair of a Sufficiency of Family-Provision, if she shut up her Shop on the Seventh-day Sabbath, and presumed upon this Text, *That God required Mercy rather than Sacrifice*, bid her eldest Son to open the Shop on the Sabbath-day ; which although he was then but young, being about ten Years of Age, he refused, and desired her to forbear with Tears. But her Landlord still urging her to proceed, she notwithstanding, but with great Reluctancy, either opened her self, or got it opened by some body else ; and kept it open one whole Day, and about Evening



ing was taken very ill, went home ill in Body, and troubled in her Mind for her presumptuous acting against her Conscience, and Distrust of God's good Providence; and told those about her, and several very worthy Persons, and also my self, that came to see her, that she should certainly die that time, for her Offence: And being asked how she knew, she answered, the Great God had told her so: And accordingly after an Illness of about five or six Days, during several of which she was speechless, yet sensible to the last. She expir'd contritely penitent, yet quiet and serene, giving Signs, tho' speechless, to the Standers by, that she was very well satisfied that God had

pardoned her Sin, and that she was well reconciled to the Will of God, her Death; leaving behind her two Sons, to the Conduct of that Providence alone when she was dead, which she could not be content to trust to Providence and her own Care while alive; both which are now living.

You who profess to worship God after the way of the Church of *England*, and say expressly and jointly in repeating that which is called the Divine Service, in repeating the Ten Commandments by the Minister, respond at the Fourth Commandment, and say, and that with a seeming Devotion, *Lord have Mercy upon us, and incline our Hearts to keep this Law:* and at the same time have the  
Day

Day before, and intend the next Return of the Lord's Seventh-Day Sabbath, to profane it, and make it a Common Working-Day, How does your Practice give the Lye to your Profession? You separate from, and Condemn the Papists, and yet in this, and other things practise their Traditions. But hear what the Spirit saith, *Rev.* 18. 4.

And those also of the Presbyterian and Independent Perswasion, whose Brethren, in their Writings, have so honourably and plainly confirm'd the Moral-Law, whereof the seventh Day is the Substance of one of the Commandments, would do well to consider what daring Boldness is it, and Unfaithfulness in you, who

who profess to be the Lord's Ministers and Embassadors, to say the seventh Day-Sabbath is changed to the first Day? How are you accountable for the Error of those who pin their Faith on your Sleeves, and take it for Truth, when there is no Truth in it? Is it not your professed Principle, that there is a Sufficiency in the Holy Scriptures, to instruct and direct, in Matters of Divine-Worship, able to make wise to Salvation, through Faith? You do, by what you say, and practise, add and diminish from God's Word, which he forbids, *Dent. 4. 2.* and is like to be dangerous to you, *Prov. 30. 6.* Add not to his Word, lest he reprove you, &c. and to your Shame

Shame you be found Liars, and without Repentance, *Matt. 5. 19.* You be counted *least in the Kingdom of Heaven.* Mind what the Spirit saith, *Rev. 22. 18, 19.* God shall add unto him all those Plagues written therein, that adds to his Word ; and those that take away from his Word, God will take away his Part out of the Book of Life, and out of the Holy City ; and you, in doing this, will lose the Comfort of what is in God's Holy Book.

I hope the Time is near, when a new Heart shall be given, and a new Spirit put into the Saints, that shall cause them to walk in his ways ; when, in that Day of his Power, his People shall be all Willingness, and not willingly nor wil-



wilfully ignorant. According to *Isa.* 2. 2, 3. many People shall go and say, Come let us go up to the Mountain of the Lord, the House of the God of *Jacob*, for he will teach us of his Ways, and we will walk in his Paths, for the Law shall go out of *Sion*, *Micah* 4. 1, 2. I am inclined to think, that the Punishments the Nations are under, are of the Lord, in that he Assembles the Kingdoms, and calls for a Waiting upon him, *Zeph.* 3. 8, 9. and that those dreadful Judgments will make way for the pouring forth of the Spirit, and that Blessed Day longed for, when God will turn to his People a pure Language, to serve him with one Consent. The Lord Complains of

of the Professors of that Day, in that he had written to them the Great Things of his Law, *Hoseab* 8. 12. but they set light by it, and had no Esteem for it.

I wrote formerly to some Eminent Preachers about this City, when I have heard they have Preached about the Fourth Commandment, and expected they would not do the Seventh-Day Sabbath any Service, but rather dis-service, by darkening the Counsel of God therein, with their own Words, but could not prevail with them to desist, or to come to me, to discourse of what might be for each of our Goods : Holy *Job* was of another Mind, he would not despise the Cause of his Manservant, or Maid-servant, when they

they Contended with him: A known Friend did so far appear, to shut his Eyes from the Lord's Sabbath; that when I would have given him a Book that might have been helpful to him therein, he refus'd it, shewing such Averseness to it, that he would not condescend to take it to Read; The Lord change his Mind. But to return to my Matter, *pag. 29.*

When I had been in my Tribulation ten Days, *i. e.* Prisoner ten Years, or near upon, and the Counsel of the Lord had tried me, the King sent and loosed my Bands, and the Ruler of the People let me go free, without any Snare laid before me; besides, during my Confinement, my Aunt, who lived in the same Town,

Town, left me all she had, which was about an hundred Pounds, which enabled me to become a Purchaser in Co-partnership, which after my Enlargement, I seperated from them that purchased with me, and Let it out.

After that, I came for *London*, and after some time, sent for my Children up too, but could not, for some time, fall into any Employment, tho' I sought very carefully after it ; at length, by the Direction of God's Providence, I set up the Trade of a Linnen-Dra- per, beginning first in a Garret, and afterwards I made use of a middle Room, till at length the Providence of God directing, I took a Shop in the *Little Minories*. Not long after my Marriage with  
*Anne*

*Anne Saunders*, one that kept the Commandments of God, and the Testimony of Jesus, whom God gave to me as a Blessing, during the Space of thirty Years, tho' most of that time she was weak and sickly; by whom I had one Son, which lived six Months, and a Daughter still Born; but it hath pleased God, a Year since, to release her from her Pains, and take her to that State, where the Wicked cease from Troubling, and the Weary are at Rest.

But according to the Word, *Job* 5. 7. Man is Born to trouble, as the Sparks to fly upward: tho' I was settled in very good Business, it was not eight Years e're a General Storm arose, that affected all the Dissenters in most Parts  
of



of this Nation, that were faithful and courageous in their holy Profession : The Enemy turning the Laws made against Papists upon the Dissenters, of which I had my Share, being Fined 20*l.* per Month , I being taken at three Meetings.

The forward Persecutors affrighting the Peace-Officers with Threats, to make Distress upon my Goods, came upon the Sabbath-Evening to break open my Shop, and had almost effected it, but left off ; whether it were that my Family's being a singing while they were doing it, or some other powerful Conviction, or that Mr. Tomlison Nailing up the Windows, almost broken open, with some long Nails, prevented them,

I do not determine ; however they gave over for that time : But I being informed, by a Neighbour, that they intended to come the next Week with the Trained-Bands, to make a Spoil, and Prey, of what I had ; I suddenly removed my Goods from my Houle, and Shop, into the City, and made Sale of them ; and I, and my Wife, went and lived privately, some Years, until God stay'd his rough Winds, in the Day of his East-winds, and King *James* ascended the Throne, Declaring for Liberty of Conscience.

After which, I had a Mind to leave my Lodgings, and take a House, and Shop, which I was directed to, by Divine Providence,

dence, where I have now lived near twenty Years, in a prosperous Condition ; and since, my Heart hath been drawn forth, to do something for the Pure Worship of my Lord and Saviour, it is visible, and manifest, that Outward Blessings have been poured on me plentifully ; and the Envy of those in my own Country bespeaks, as if God had sent me, as a *Joseph*, to do something for the Cause of Religion, at present, and for the Future, which of his Goodness, I have lived in some Measure to accomplish.

The next Work I have to do, is to leave behind me, a sincere Declaration of my Faith, which is as follows.

1. I believe there is but One God the Father , of whom are all things, *1 Cor.* 8. 6. *Eph.* 6. that hath the Heaven for his Throne, *Isa.* 66. that is invisible, no Eye hath seen him by a Natural Sight, *Col.* 1. 15. *1 Tim.* 1. 17. Unchangeable, *Mal.* 3. 6. Filling Heaven and Earth, *Jer.* 2. 31. that will be worshiped in Spirit and in Truth, *John* 4. 24. without such bodily Parts, as in the Holy Scriptures he is Metaphorically Expressed by, as Eyes, Hands, Arms, Legs, &c. That he is the only Wise God, *1 Tim.* 1. 17. Almighty, and Allsufficient, *Gen.* 17. 1. Glorious in Holiness, Fearful in Praises, doing Wonders, *Exod.* 15. 11.

2. I believe in one Lord Jesus Christ, by whom are all things, and we by him, 1 Cor. 8. 6. which was made Flesh, 1 John 1. 2. Born of the Virgin Mary, who took our humane Nature upon him, and in all things made like unto us (Sin only excepted) Heb. 4. 15. was Baptized when about 30 Years of Age, to fulfil all Righteousness, Matth. 3. 15. which is a sufficient Testimony against Infant-Baptism, as not required nor necessary. He came not into the World to do his own Will, but the Will of his Father that sent him, John 6. 38. By whom is Immortality, and Life eternal brought to light by the Gospel, 2 Tim. 1. 10. Prophefied of, Isa. 9. 6. That he should be cal-



led *Wonderful, Counsellor, the Mighty God, the Everlasting Father : And in whom are hid all the Treasures of Wisdom and Knowledge, Col. 2. 3. In whom the Godhead is said to dwell bodily, Col. 2. 9. And hath in these last times spoken unto us by his Son, whom he hath appointed Heir of all things, by whom he made the World, &c. Heb. 2. 3. Who being in the Form of God, thought it no Robbery to be equal with God, Phil. 2. 6, 11. And that every Tongue should confess that Jesus Christ is the Lord, to the Glory of God the Father. And that all Men should honour the Son as they honour the Father, John 5. 23. Who was prophesied of, Isa. 53. to suffer in our stead ; God laid on him the Iniquities of us all ; He*

*was*

*was wounded for our Iniquities, and died the just for the unjust, to bring us unto God, 1 Pet. 3. 18. By whom we have Redemption through his Blood, the great Blessing of Forgiveness of Sins, Eph. 1. 7. in the Gospel-way of Faith and sincere Repentance : For there is no other Name given under Heaven by which we must be saved, but by the Name of Jesus, Acts 4. 12.*

3. I believe the Holy Spirit to be Eternal, *Heb. 3. 14.* Proceeding from God; his powerful Operations manifested in Quickning, *Rom. 8. 11.* in Renewing, *John 6. 63. 1 Pet. 3. 18.* Changing and begetting Sinners, and sanctifying them, *1 Cor. 6. 11. 2 Cor. 3. 16.* Enlivening, strengthening, enlightning, comforting, and estab-

blishing all true sincere Believers,  
 and searcheth all things, even the  
 deep things of God, 1 Cor. 2. 10.  
*Eph. 3. 16. John 14. 26.* I shall  
 conclude these Articles in com-  
 mending to you this Scripture,  
*John 5. 7. There are Three that*  
*bear Record in Heaven, the Father,*  
*the Word, and the Spirit, and these*  
*three are one.*

4. Concerning Justification, I  
 believe, according to the Holy  
 Scriptures, that the Saints are ju-  
 stified by Faith, *Rom. 5. 1.* As an  
 Act of Free Grace, not of Merit;  
*Rom. 3. 24. Being justified freely*  
*through his Grace, through the Re-*  
*demption that is in Jesus Christ;*  
 which was wrought by the Death  
 and Sufferings; and Resurrection  
 of blessed Jesus; *Rom. 4. 25.* Fore-  
 told

told by the Prophet, *Isa. 52. 11.*  
 Jews and Gentiles are by one  
 God so justified: the Circumcisi-  
 on by Faith, and the Uncircum-  
 cision through Faith, *Rom. 3. 30.*  
 And the Scripture foreseeing that  
 God would justify the Heathen  
 through Faith, preached before  
 the Gospel unto *Abraham*, *Gal. 3.*  
*8, 24.* By the Merits of the Lord  
 Jesus all that believe are justified  
 from all things, &c. *Acts 13. 39.*  
 A Man is not justified by the  
*Works of the Law*, *Gal. 2. 16.*  
*but by the Faith of Jesus Christ:*  
 And I believe also that this justi-  
 fying Faith is evidenc'd by Evan-  
 gelical Good-works, a Readiness  
 of Obedience to what God re-  
 quires: For thus the Apostle  
*James* argues, *James 2. 21. Was*  
 not

*not Abraham our Father justified by Works? Ver. 25. Was not Rahab justify'd by Works? By Works was Faith made perfect, in ver. 22. So then, as I have before expressed, By Works a Man is justified, and not by Faith only, as in the 24th Verse.*

5. Concerning the Extent of Christ's Death, as I have believed almost 60 Years, I would not renounce my Faith for any base unworthy Interest.

I believe the Creator of all Mankind is good to all, and his tender Mercies are over all his Works, Psal. 145. 9. He is not willing that any should perish, 2 Pet. 3. 9. Reasoning affectionately with Sinners, why they will die or be damned? Ezek. 18. 31, 33. ch.



11. Nothing was wanting on his part for their Good, *Isa. 5. 4. What could I have done more to my Vineyard, that I have not done? Doth not the Word speak plain? John 3. 16, 17, 18. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life, in the Gift of his Son.* He had Love and Pity upon all Jews and Gentiles, concluding them all in a lost Estate, that he might have Mercy on all, *Rom. 11. ver. 32, 33. Cry up the Riches of Free Grace, O the Depth of the Wisdom and Knowledge of God, &c.* The Apostle makes this as an Argument universally unto all, that they should live to him that died for them, and rose again,  
2 Cor.

2 Cor. 5. 15. And that he died for all, and therefore all were dead in Law, had not the Promise of Christ the Messias taken place upon *Adam's* sinning. Doth not the Holy Scripture say, he is the Saviour of all Men, but especially of them that believe? He was not only a Propitiation for Believers Sins, but for those of the whole World, 1 *John* 2. 2. It is according to the light of my Understanding in the Word, as clear as the shining Sun, that the Lord Christ tasted Death for every Man, *Heb.* 2. 9. St. *Paul* presseth to an universal Love on this Ground, 1 *Tim.* 2. 12. For this is good in the sight of God our Saviour, who would have all Men saved, and come to the Know-

Knowledge of the Truth ; for there is one God, and one Mediator between God and Man, that gave himself a Ransom for all, to be testify'd in due time. Faith must be bottomed on a Word ; and so far I am well satisfy'd and contented, to bear any Reproach ; the Judge standeth before the Door who will justifie me.

6. I believe there is but one true visible Church, that was in the former Administration distinguished from the World by Circumcision, *Gen.* 17. 10, 11. as the Initiating Ordinance into the Jewish Church, *Exod.* 12. 44. And the Lord Jesus Christ hath but one true Spouse, *Cant.* 6. 9. or Constituted Visible Church, since

since his Ascension into Heaven,  
 1 *Cor.* 1. 20. although they are  
 for the Conveniency of Dwell-  
 ing, dispersed through several  
 Countries, divided into particular  
 Churches ; as the seven Churches  
 of *Asia*, *Rev.* 1. 4, 5, 11. The  
 Church at *Rome*, *Rom.* 1. 7. The  
 Church at *Corinth*, *Cor.* 1. 1, 2.  
 The Church at *Galatia*, *Gal.* 1. 2.  
 The Church at *Philippi*, *Phil.* 1.  
 1. The Church of *Macedonia*,  
 2 *Cor.* 8. 1. The Church at *Thes-*  
*salonica*, *Thes.* 1. 1. The Lord  
 Christ being the Head, his Au-  
 thority gives to each Power, *Colos.*  
 1. 18. to act among themselves.  
*Matt.* 16. 19. Whatsoever they  
 shall bind on Earth, shall be bound  
 in Heaven ; and whatsoever they  
 shall loose on Earth, shall be  
 loosed

loosed in Heaven. Believers Chosen out of the World, *John* 15. 19. *1 Cor.* 12. 27. are Members of his Body, and were added to the Churches, *Matt.* 28. 19. being made Disciples, they were first to be Baptized with Water, *ver.* 20, &c. to be taught whatsoever the Lord Christ Com-manded, *Matt.* 28. 20.

*Note,* Such Ministers, that so Practise according to the Lord Christ's Commission, have his Pro-mise, that he will be with them, unto the End of the World.

The Members of the Gospel visible Church, in the latter times, that Antichrist prevailed, are no-ted by the Spirit, in *Rev.* 14. 12. to be such as keep the Com-mandments of God, and the Faith



Faith of Jesus, and such are, and shall be Blessed, *Rev.* 22. 14. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and enter in by the Gates into the City.

It hath been my professed Faith, according to the Word, near this sixty Years; that when Persons, Men, or Women, or younger Persons, do give themselves up unto the Lord, and to each other, by the Will of God, *2 Cor.* 8. 5. being lively Stones, *1 Pet.* 2. 5. that hold fast their Holy Profession to the End, *Heb.* 3. 6. They are his Golden Candlesticks, *Rev.* 1. 20. The Light of the World, *Matt.* 5. 44. and are his Temple, *Eph.* 2. 21. *2 Cor.* 5. 16. and

and Church of the First Born,  
being written in Heaven, *Heb.* 12.  
23. his Flock.

And when so built up a spiritual House, and holy Priesthood, to offer up spiritual Sacrifice, acceptable to God, by Jesus Christ, 1 *Pet.* 2. 5. and as New-born Babes desire the sincere Milk of the Word, with the Sacraments of Baptism, with Water, and the Lord's Supper, purely administered : They are the Lord Christ's Church, and it is their Duty to Choose, from among themselves, such, as according to the Word are most fitly Qualified for such Offices; which Offices, are not by the Patron, to be thrust upon them, without their free Choice; but the whole Church

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is

is solemnly to wait upon God, by Fasting and Prayer, depending upon the Spirit's Help and Direction, in the Choice, *Acts* 1.

24. *Chap.* 6. 3, 4, 5, 6.

I believe, such a Church of Christ is to have a Ministry, that in the Hand of God may be further Useful and Instrumental, to build them up in their most holy Faith. The said Ministry to be of two sorts, Pastors and Teachers; The Pastor to be Gifted, and Qualified with Grace, from God, and with his Mission from the Free Choice of the People, signified by a Suffrage, and lifting up their Hands, and Hearts.

The Teachers that have Divine Gifts, are to be Accepted, and Countenanced; for such, God hath

hath so far approved of,  
that he hath wrought with  
them.

I do not approve of the Mo-  
nopolizing the Ministry of the  
Gospel by one, and not giving  
Encouragement to others. *Mo-*  
*ses* was of another Mind; I would,  
saith he, that all the Lord's Peo-  
ple were Prophets, and that God  
would pour out his Spirit upon  
them, *Num.* 11. 29. *St. Peter* was  
of the same Mind, *1 Pet.* 4. 10.  
as every one hath received the  
Gift, so minister the same one to  
another, as good Stewards of the  
up manifold Grace of God.

*N. B.* I do not read in the Gos-  
pel of the New Testament, that  
the Church of Christ had any Lords,  
or Lords Bishops, that are made  
ath

so by an earthly or secular Power, that is Supreme : But those that are stiled Bishops, Elders, Overseers, Pastors, Shepherds, are one and the same, in their Office, in Christ's Church, not Lords over God's Heritage, but their Servants for Christ's Sake, 2 Cor. 4, 5.

'Tis the Duty of the People, to count such worthy of double Honour, 1 Tim. 5. 17. to pray for them, 1 Thes. 5. 25. Eph. 6. 18. and to communicate to them freely and plentifully, as their Necessities may require, of their carnal things, 1 Cor. 9. 11.

I believe the Communion of Saints is a great Blessing and Benefit while we are in this World,  
and



and blame them that slight it, who put themselves out of a Capacity of doing these great Duties, which is part of their Work and Duty for God in their Day and Generation, *i. e.* to warn the Unruly; comfort the feeble minded, and support the weak, *1 Thess.* 5. 14. To exhort one another daily, and so much the more as they see the Day approaching, lest any be hardened through the Deceitfulness of Sin, *Heb.* 3. 13. and as they see any overtaken in a Fault, to labour to restore such in the Spirit of Meekness, considering that themselves may also be tempted, *Gal.* 6. 1, 2. God forbids that we hate our Brother in our Heart, by suffering him to live in Sin, and not rebuke

buke him, *Lev. 19. 17.* But if he repent, we should forgive him, if not, we should do our Duty, *Mat. 18. 15.* And the Church ought to do theirs, in purging out the Old Leaven of Sin, that may hinder them from having the Presence of God with them, *1 Cor. 5. 7.*

And as our Lot is fallen in these latter Times, wherein Iniquity abounds, and the Love of many waxes cold, *Mat. 24. 12.* we ought to love another with a pure Heart fervently, *1 Pet. 1. 22.* so as to sympathize with our Fellow-Christians in all their outward Conditions of Prosperity and Adversity, *Gal. 6. 2. 2 Cor. 11. 29.* Communicating to the Necessities of the Saints, *Rom. 12. 13.*

13. And be like unto *Timothy*, that had a natural Care of the Saints, *Phil. 2. 2.*

I believe the Resurrection of the Body, of the Just and Unjust, *Acts 24. 15.* And the dead in Christ shall rise first, to the Resurrection of the Life, *John 5. 29.* Blessed and holy is he that hath part in the first Resurrection, on him the second Death shall have no Power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand Years, *Rev. 20. 6.* But if it should be as some say, that there is no Resurrection of the Dead, then is Christ not risen, *1 Cor. 15. 13.* And then the Preaching of St. Paul, and the Ministers of the Gospel, must be vain, and their Faith in vain,  
 1 Cor.

1 *Cor.* 15. 14. And bring a Blemish upon them as false Witnesses, and there would be no Salvation to those fallen asleep in Christ, but they must eternally perish, 1 *Cor.* 15, 17, 18. So that a sound Faith therein will be much, the Comfort of true Believers in this World, and shall be their Eternal Glory and Happiness hereafter in Heaven.

I believe the Eternal Judgment, *Heb.* 5. 2. And that for every idle Word that Men shall speak, they must give an account in the day of Judgment, *Mat.* 12. 36. As well as for gross Sins which are visibly and directly against the Law of God, *viz.* Profane Swearing, Cursing, Stealing, Lying, Drunkenness, Spiritual Whoredom, and  
Cor-

Corporal Murther, conceived as well as acted, &c. and that all shall appear before the Judgment-Seat of Christ; 2 Cor. 5. 9, 10. who will be their Judge at his Appearance and Kingdom, 2 Tim. 4. 1. John 5. 22. For the Father judgeth no Man, but hath committed all Judgment to the Son: The 1<sup>st</sup> Witness shall be their own Consciences, bearing Witness, in accusing or excusing, when God shall judge the Secrets of Mens Hearts by Jesus Christ, according to the Gospel, Rom. 2. 16.

2<sup>dly</sup>. The holy Scripture, John 12. 47, 48. The Words that Christ spake, the same shall judge Men in the last Day: Compared with Rev. 20. 2. I saw the  
F Dead,



Dead, small and great, stand before God, and the Books were opened, and another Book was opened, which was the Book of Life, and the Dead were judged out of those things that were written in the Books.

3dly. The Saints shall by their holy and obedient Lives judge the World.

4thly. The Judge himself, before whom all Actions are visible, naked and bare, Heb. 4. 13.

There is no Creature that is not manifest in his Sight; he will witness against you, Matt. 25. 42, 43, 44, 45. I was hungry and ye fed me not, I was thirsty and ye gave me no drink, I was a Stranger and ye took me not in; naked, and ye clothed me not.

It will be a Righteous and Just Judgment, he will render to every one according to their works, *Rev. 2. 23.* He shall not Judge after the sight of his Eyes, neither reprove after the hearing of his Ears, but with Righteousness shall he Judge the Poor, and Reprove with Equity, *Isa. 11. 3, 4, &c.*

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*F I N I S.*

It will be a Righteous and just  
Judgment, he will render to e-  
very one according to his works,  
After a just and true Judge  
After the right of his eyes, not  
but reprove after the hearing of  
his ears, but with his knowledge  
will be Judge, and re-  
move with his power.



F I N I S

